

New Churchmen, Study Socialism

BY HENRY M. BROWN, URBANA, OHIO.

The doctrine of the New Church everywhere declares that charity is the chiefest of virtues and continually admonish us to love our neighbor as ourselves. By the neighbor is meant all the good and truth in others, no matter whom. All this the New Church teaches on the spiritual plane and Socialism not only teaches this, but also would practice it on the natural—or ultimate—plane of life.

Now, no one knows better than the New Churchman that power resides in ultimates alone, hence it is a self-evident proposition that if the New Churchman would accomplish the greatest good in the world, he must apply the principles of his church teaching to the very ultimate of existence, which, of course, is man's physical plane.

It may be objected, however, that the principles of Socialism are not identical with the dictum of Christianity or the teachings of the Apostolic church. Replying, I must refer the reader to the declaration of principles and party platform established by the last national convention of the Socialist party, a careful perusal of which should convince the most skeptical that the above premises are well taken. Again, it will be urged that the church must not go into politics, and as an organization it would be impossible, perhaps; but the church in its "least form"—the individual—cannot conscientiously refrain from taking an active part in the affairs of government; indeed, it is a duty every one owes to society, his country and himself; to act passively is not enough, he must give the matter all the time, study and attention it deserves.

It is a well-known axiom of the New Church that the general good is paramount to any individual good, so it is evident that a system that promises so much for suffering humanity should have our most careful and serious attention. Again, history records that human progress is ever determined by man's condition, economically considered. It would seem that his physical condition has to become practically unbearable before the Lord can, in freedom, emancipate him—notably—the "exit" of the children of Israel, and even at the time of our Lord's coming.

Later, when human slavery was abolished, and now when oppression of the many by the few is becoming almost intolerable, under our present wage system of production, it would seem that another revolution in human affairs is imminent.

It will be observed that at each crisis in the affairs of man, relief first came on the economic plane and then his intellectual and spiritual planes were cultivated, and so it must ever be, because of the fact stated above—that power is in ultimates only.

Since the introduction of improved and expensive machinery, those who own the machines, the capitalist class, control, economically, the laboring class, those who use the machines. As a matter of fact, he who controls the necessities of another practically owns him. Especially is this true where such keen competition exists among laborers as necessarily prevails to-day.

Let us not censure, however, too severely the so-called "malefactors of great wealth," but stop first and consider the cause of this oppression of the wage and salaried class—and the public in general—for that matter, by the present high prices of the necessities of life.

First, the introduction of improved machinery in the production of all necessities as well as luxuries, caused the keenest competition, so rapidly can everything be made, as compared with the old way of producing. This competition spelled "disaster" with a big "D," with the only alternative left to "get together," of the producing or capitalist class, and co-operate, thereby not only controlling the output, but prices as well. The result of this co-operation was the Trust.

Now these large aggregations of capital have become very powerful and are able, by the use of money to control legislation in their own interests, even the Senate of this great and powerful nation (as well as the judiciary) is not immune from their baleful influence. The laboring class—those who produce all this great wealth—cannot on account of numbers and the wide diversity of employments, band themselves together as the capitalist class can. Hence, with them it is competition which means privation and hardship, hardly excelled in history.

Now, let it be remembered that no one individual nor group of individuals are responsible for this condition of affairs. What is responsible is the competitive system under which we are existing (we can hardly call it living) to-day, and it is evident that something radical must be done soon if a frightful cataclysm would be avoided, and the only way to escape this boding catastrophe is to change the present competitive system to a co-operative system. And the way to do this is for the church, in its least form, to take the matter up at once, seriously, and act promptly, for by doing so a peaceful revolution may be inaugurated and peace and plenty for all who are willing to do their share of the work that is to be done, and our daily prayer answered.

"Thy will be done on earth as it is in Heaven."

The Philosophy of Collectivism

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I. THE PHILOSOPHY OF A THING

In popular thought it seems rather pretentious for one to write on the philosophy of a thing. It is generally imagined that to be philosophical one must be visionary, and the subject he presents must be obscure and abstract, and especially speculative and useless. Only those who are very learned, it is opined, can presume to treat of philosophy, and then provided they be unemployed in any undertaking worth while, and are of an impractical genius.

On the contrary, philosophy is man's conception of the reality of things; and man is compelled by the very nature of human thought to have such a conception behind, or within, all his ideas, his words and actions. But he may not so call it; and indeed he may not suspect that he is philosophizing at the moment he is doing that very thing.

The difference between the philosopher, so-called, and the non-philosophical person, is that the former knows when he is philosophizing, and that the latter does not. The practical man, who entertains a contempt for all philosophizing, who declares that he does not think much of this speculative hair-splitting; who believes, he says, in calling a brick a brick, does not realize that in this simple declaration he is uttering a most pronounced philosophical dictum, for he is in effect saying that the reality of things is according to their sense-appearance. This the most venturesome philosopher would not presume to affirm.

What philosophy is may be clearly understood by comparing it with science, for science and philosophy occupy two great and complementary fields for exploring and judging the experiences of life. The former observes and examines the objects of the senses. It analyzes, classifies and organizes the facts in this

science. Philosophy, on the other hand, treats of the realities behind these things. The one devotes itself to the consideration of sense-impressions, and the other investigates the life they represent, or that mysterious impulse from which they have existence.

The reality of any order of life among men, and thus its philosophy, is to be found in the attribute of human nature to which it ministers, and which it represents. All institutions, thus all human social organizations, if they are real, have an anchorage in the nature of man as the very source of their substance; the sole foundation of their realism.

My subject, "The Philosophy of Collectivism," therefore, concerns itself with those attributes of the nature of man for which Collectivism stands. To what demands of human nature is Collectivism the reply? The answer to this question will give us the philosophy of Collectivism.

To get at this answer will require, first, a setting forth of human nature; what it is and what it calls for in man's environment for its truest realization; secondly, an exposition of Collectivism with a description of the environment it will provide; and, thirdly, a comparison of what human nature calls for with what Collectivism has to offer, that we may determine the philosophic value of Collectivism from its service to human nature.

II. HUMAN NATURE AND ITS EXPLORATION

What, then, is human nature, and what should it signify to us?

Being ourselves human, we imagine that we must at least be acquainted with our own nature.

But is not this a mistake?

For by this term is not meant the nature of man merely so far as it has been experienced—though even that is the very acme of all that we know of creation. But by human nature is also meant that nature in all its promise and potency.

We are apt to limit this highest thing of creation through bounding it, first, by our present achievements, and then by charging it with our failures, our distortions, our abnormalities. Some speak of "poor human nature," blaming human nature for the frailties they have themselves exhibited because of their immaturity. This is equivalent to speaking of a man's body as his "poor physical nature," in which the responsibility of one's abnormally developed weaknesses is laid upon the inherent nature of his body! But the anatomist and the physiologist study this body of man's with ever growing wonder at the infinite wisdom of its construction, and the vastness of its not yet realized powers. Much more may we marvel at the wonders of human nature, in exploring which we are studying the evolution of an infinite life-force, that through the ages has been unceasingly pressing for expression, and manifesting itself in ever higher forms of human nature. And of all things that are certain we may be sure of this, that we have not yet realized all that is in it.

FOR HUMAN NATURE IS REVEALED MORE BY THE SUGGESTIONS OF ITS POSSIBILITIES TO BE OBSERVED IN THE TREND OF ITS EVOLUTION THAN BY ALL THE ACTUAL ACHIEVEMENTS OF ITS PRESENT UNFOLDING. So far from having realized human nature as yet, man has barely got a taste of it!

If we had visited this earth during the Stone Age, how little could we have predicted from the brutality of that era, the present state of the world! Yet today's civilization must have been potentially present in that age of crude beginnings. In like manner now. In man's most advanced present civilization there is a potential civilization as much more perfect than any he has as yet attained, as this age is advanced over that Age of Stone.

Now, since the evolution of human nature has brought man from savagery to civilization, we may be assured that heights of realization are before us transcending our imagination. The exploration of human nature is indeed the supreme end of science effort. But this means more than we would at first suppose; for exploring human nature is more than an intellectual study of that nature; it means entering into an experience of it—for this human nature is our nature. Such exploration signifies acquiring wisdom which will be limited only by the capacity of human nature to be wise—a capacity upon which we can place no bound; it means loving as human nature with its infinite potentialities can love; it means possessing all the fullness of life in its heights and depths that in human nature abounds, and through the establishment of Divine truth and order in the institutions and conditions of man, it signifies the actual incarnation of human nature on earth. In a word,

Exploring Human Nature is Discovering Human Nature.

III. THE LOGICAL ENVIRONMENT OF HUMAN NATURE

But a man does not realize human nature by a process of introspection. It is only by means of what is outside himself that he becomes aware of it. Always it is through his environment that a man discovers himself. By an acquaintance with the phenomena of the world without himself which tell him of things within himself, he becomes conscious of them. The realization of his thought-life, and of his life of love, is just as dependent upon the world about him as is the realization of his sense-life.

As a man can experience the sensation of sight only by means of the light and of the objects which the light reveals to him, so he can experience in consciousness the interior capacities of his human nature only through adequate conditions in his outer life. His sense of beauty can be evolved only through objects of beauty about him, and through the facility with which he can devote himself to their study, and to the expression of his ideals of beauty in creations of art. All the infinite potentialities of consciousness can be revealed to man, and can be enjoyed by him only through the sense-impressions of the world about him.

Now the philosophical value of any system of social order is just here. It is from the self-revealing which man can get out of the kind of environment such as order provides for him. For there are infinite variations in the philosophical desirability of one's environment according as it favors one kind of human self-realization or another. If physical prowess be the aristocracy of a society, such society would be favorable for the physically strong man, but would be a sorry place for a man of high thought who did not happen to have his lofty conceptions housed in a herculean body. If pride of family be the central feature of a social system, then how poor will be the outlook for the man of humble origin, however exalted may be his character, or genius. If militarism be the controlling feature of one's social surroundings, then the soldier would be the one to have the opportunity to flourish, but the citizen who could not fight would be in the background.

This law also works to a man's hurt if his environment be vicious. Under the Darwinian law those who survive in a corrupt environment are precisely those who are the fittest for this corrupt environment. In a wholesome environment the victory is won by the healthiest individuals. (Ferri.)

And if wealth be the basis of social aristocracy? I need not dwell on that, for we have it here. What it signifies to have one's social position determined by the amount of material possessions he has a legal grasp upon, with little reference to what he is, we all know.

Now what has Collectivism to do with all this? Having set forth human nature as constituting the vast,

the infinite field for man's exploration and experience; and having pointed out that man's ability to explore human nature is dependent for the most part upon the order of the social life which prevails at the time of his sojourn upon the earth, our next step will be to set forth what Collectivism is, since its philosophic value will be determined by the suitability of the environment it provides for the realization of man's inmost self—and thus for his exploring human nature. Then

What Is Collectivism?

Collectivism may be defined as the organized co-operation of men for the accomplishment of the common purposes of human life. It declares the identity instead of the rivalry of human interests. It would make men partners in industry instead of competitors; it would substitute working with each other in the place of working against each other; it would establish a Co-operative Commonwealth. It seeks to be the material actualization of the absolute oneness of MAN. Collectivism is the solidarity of man organized and operative; thus its concrete realization.

Collectivism is not a mere readjustment. It is a radically new scheme of social interrelationships; a fundamentally new order of human realization. It seeks to be the successor of individualism, as exhibited in modern mercantilism, and of the plutocracy which has come from that, even as they were the successors of militarism and of the feudalism of past history. Collectivism is infinitely greater and more various than many of its advocates appreciate, because for the most part individual collectivists are absorbed in some special phase of it, according to its bearings upon their several personal interests.

Collectivism has encountered a number of difficulties in making itself understood—the chief one, as it seems to me, arising from the impossibility of predicting in detail the methods for its realization; and this difficulty has been increased by the crudeness and the impracticability of the plans which individual collectivists have at times set forth for carrying out their principles. For the uninformed do not know that these conceptions are purely personal devices on the part of their authors, and possess no authority as to the way things will really be done when Collectivism shall be established.

It should, therefore, be understood, especially in a treatment of "The Philosophy of Collectivism," that while Collectivism is by no means a mere Utopian dream, while its principles have been scientifically formulated, while it has a program of action and measures to carry out, how in detail Collectivism is to be realized is a subject for discovery. Collectivists differ on these questions, and very properly. Notwithstanding all the erratic suggestions that have been made, however, ways and means will some day be evolved.

Looking upon Collectivism, then, as the logical, necessary, and evolutionary outcome of the social life of man on earth; believing that men will by and by surely learn to co-operate instead of always working against one another; that they will certainly conclude some day to administer the public utilities of society for the sake of the convenience of the public instead of for the purpose of making dividends for a few individuals; that every one sooner or later must inevitably learn to work first for use and secondly for wages, and that in general co-operation will prevail over a destructive competition, I assume the establishment of

Collectivism as the New Order of Life for Man—for I see no other way for men to come into social order and justice.

In the exploration of human nature, Collectivism, I hold, will serve man in three ways: (1) as a system of economics; (2) as a symbol of the ONENESS OF MAN, and (3) as a RELIGION.

IV. AN ASSURER OF THE FREEDOM OF MAN

As a system of economic thrift and justice Collectivism may be valued as a law of order among men in which every man will be assured of the opportunity to procure the necessities of life with only an equitable amount of work required for that result; and thus as so minimizing the attention each must give to obtaining the means of bodily subsistence that the potentialities of his inner self may come into realization. For man's inner self is now in bondage to the burdens and fears of his outer self. But when the daily bread is guaranteed to every one willing to put forth a reasonable effort, his material support will become the incident, instead of being, as now, the great concern of his life, and he will be able to become in outer expression that which he is in his very reality, and Collectivism will, therefore, assure to every one a really human life. (Ferri.) That is, Collectivism will bring about

An Emancipation of the Inner Self of Man

To express in one word what Collectivism in this aspect of it will do for the self-realization of man, we may say that for every man it will provide freedom. There is, perhaps, no word more commonly made use of in describing the advantages and the disadvantages of various social conditions than this word "Freedom," and there is no word that in its fullness is less understood. Freedom for any one does not mean an absolute choice of the conditions or the possessions of his life, nor of his own attributes. Freedom for any one is that condition of life in which he can realize himself; and for MAN freedom means the opportunity to realize his human nature.

Freedom Presupposes an Unchosen Self

No one chooses whether he will be a man or a mere animal; a male or a female; of this race or that; of what nationality; nor into what condition he will be born. The nature and the potentialities of each have been already determined before the question of freedom comes in. A kind of individuality being given, freedom may be defined as that condition of life in

which the kind of person one finds himself to be, may realize himself, that is, his human nature.

This definition is applicable to all forms of life, and even to mechanical contrivances. A steamship, for instance, may be said to be free when it is in such an amplitude of water, and in such a condition of weather and machinery that it can be operated in the way in which it was built to go. A tree is free when the soil it requires, the temperature it needs, and the other essential conditions it must have for its growth and natural unfoldment, are provided. The same may be said as to the freedom of the animal, and it is true also of the freedom of man.

Note that freedom is not a negative condition. It is not a merely being let alone—a non-interference. A man placed in the midst of the Great Sahara might be let alone absolutely so far as human interference was concerned, and yet he would be in the most abject slavery. Man must have such specific opportunities and resources as will enable him to realize himself in the actual outer world, in order to be free. And each requires opportunities of a particular kind, adapted to his special individuality, artisans, artists, musicians, scientists, inventors, horticulturists, etc. He already possesses by virtue of his being the sort of person he is—a sort he has had nothing to do with choosing—certain pronounced attributes, and he calls for those opportunities which a man of his particular make-up must have for the unfoldment of his best self, not only individually but socially, in friendship, marriage, family life, etc.

And all these are possible for every man only in society so organized that for every potentiality of human nature there shall be supplied the conditions for its realization. And these can be supplied only when all the individuals of the community are so interrelated as to form one organic whole.

We may say, then, in general, that philosophically considered this special value of Collectivism is from its supplying to the individual man freedom for self-realization; that is, opportunities for making good the aspirations of his inner self; opportunities, indeed, under whose fostering influence the aspirations of men will rise to a loftiness of ideal, and to a fullness of expression heretofore undreamed of.

V. AN IMAGE OF MAN AS ONE

As an knave of the Oneness of Man, Collectivism is absolutely supreme—it is man's oneness in actual realization.

Human nature may be looked upon from many points of view. We may contemplate man physically, mentally, morally, spiritually and in respect to any other aspect of his microcosmic nature. The feature of his make-up which constitutes one of the grandest, and certainly the most significant of all possible concepts of him, is his inherent, or natural, social unity, and what that unity means in his possible unfolding.

One of the most significant manifestations of that Oneness is to be found in the disposition of men to organize themselves into collective units; groups so interrelated by their self-devised arrangement of offices that they constitute a collective individuality. There are, it is true, socialistic animals, but this feature of the animal is never self-planned—it is a peculiarity of their inherited disposition. But man's organic oneness is an evolution in which he consciously co-operates.

Note in this connection the numberless fraternities, secret and otherwise, clubs, guilds, and multitudes of other social self-grouping organizations of men; also the more serious organizations of labor unions, trusts, etc. The more man is developed in civilized self-realization, the more he expresses through this organized oneness. Man's social oneness, indeed, is a fundamental reality of his nature. It has even been suggested that, as a whole, all men may be rightfully thought of as constituting

One Great Being

made up of all individual men. These last, regarded separately, may be thought of as only discontinuous organs of that all-inclusive Being—a VAST COLLECTIVE PERSONALITY. This conception came from the actual hypothesis of Oken, the biologist, who could imagine no better way of accounting for the action of individual bees in respect to the well-being of the entire swarm, in serving which they are utterly regardless of their own individual lives. It seems as if the swarm were constituted of one individual creature of which the separate bees were discontinuous organs.

Now Collectivism, as the organized solidarity of man, gives us the image of this human oneness—an image wrought in flesh and blood. It is the concrete actualization of human oneness—its veritable incarnate reality.

All this provides for man a new interpretation of the love for others, or altruism, involving a new teaching of what is meant by selfishness, and a new ideal of life, as well as a unique opportunity for its realization. Collectivists have rejected, and very properly, the idea that they are inaugurating an enterprise whose motive power is charity. They speak out plainly and declare that it is self-interest, pure and simple, that they seek to make good. And this is logical on a number of counts. In the first place, because of the inadequacy, if not the sham, of charity (so-called), since by seeking to relieve the pain of conditions, without correcting the wrong of the conditions, it only palliates the evil; thus it not only fails to cure, but it postpones the day when the efficient remedy must be found and applied. The condition among men requiring charity of this kind is from injustice, and injustice is condoned by such "charity."

But especially is this position of the collectivist right (and here is the philosophical contribution to the subject) because philosophically selfishness and unselfishness, so called, are of the same individualistic progeny. Selfishness would lead me to seek to get for myself what rightly belongs to you; and un-

selfishness would lead me to give to you what rightly belongs to me—in both cases emphasizing our separation in interest; either is a form of individualism. Though at first sight we think them opposites, closer examination will show us that they are only the positive and the negative of the same picture.

The real opposite to both of these, to what we call selfishness, and to this spurious unselfishness, is THE EXPANSION OF THE CONSCIOUSNESS OF THE SELF TO THE CONSCIOUSNESS OF THE SOCIAL WHOLE; that is, to the Collective Consciousness. It is so devoting the personal and private life to social functions that one comes to experience as his own the social life. When a person fills some office for a community, he loses his personal self in an official self conferred upon him by the larger body. In a rightly organized co-operative Commonwealth, each in his ordinary, daily business will serve the whole in an official capacity, and in the official self thus acquired he will experience a disappearance of his personal self from his consciousness. In such a service his awareness of himself will cease because of the fullness of life which will come to him in a consciousness of a great social self—even as when one is absorbed in a vision of the landscape, the eye is so filled with the vision that it is unconscious of itself.

VI. COLLECTIVISM AS A RELIGION

Thirdly: There is something still further in respect to which Collectivism has a mission for man. I refer to that most remarkable phenomenon; that most conspicuous feature of human life throughout all history, social and individual—"religion." The universality of religion demonstrates that it ministers to some fundamental hunger in human nature; and yet its conflicting varieties show that its inmost substance has not been attained. In it man is feeling after something not clearly defined to himself.

What is this something in man for which, though it does not minister to any material want of his nature, he has often laid down his life? How shall we define religion? And what has Collectivism to do with it?

By "religion" here I do not refer to the social or political institution known as the Church. Nor have I any reference to the truth or the falsity or the rationality of religion; nor to the question as to whether it is a feature of an undeveloped or of a mature human life. I refer to it simply as a philosophically significant fact of man's history. From this point of view, religion may be defined as man's recognition of an allegiance to something not connected with his material needs. This is generally called "God." Now so infinitely various are our ideas of this much used little monosyllable, "God," that a word is needed about it.

We must, to begin with, carefully distinguish between "God" as philosophically apprehended, and "God" as conceived of religiously. As philosophically defined "God" signifies THE UNDERIVED SOURCE of all things—absolute and inconceivable—what it is in itself unthinkable—and yet a necessary postulate to all philosophic thought. It has been variously named. Swedenborg spoke of it as "The From Which." Schopenhauer called it "The Will to Live." Tyndall designated it "Atomic Potentialities." Matthew Arnold named it "The Power not ourselves which makes for righteousness." Some scientists speak of it as "The X," that is, "The Unknown." Philosophically we think of it as "Essential Life" as distinguished from Life Experienced. Some sort of recognition of this idea of God has always characterized the thought of every intelligent person.

Religiously, however, the idea of God is very different. From this point of view it has always been associated with some symbol which to the worshiper represents God, and to which homage is paid as to God Himself. Worship is invariably a bowing down to some symbol—if not in visible form, then to one held before the imagination.

Every stage in man's evolution has been marked by its own peculiar religious conceptions, and hence its own characteristic symbols. When man's thought-life was confined to the plane of material nature—as was most perfectly exemplified in the Greek civilization—the forces of nature were their symbols of Divinity, and hence the personifications of these forces were their gods—as witness the Greek and Roman deities.

During the ages of Christian history the religious man ceased to look upon the forces of material nature as symbolizing God, but recognized man himself—who is the very acme of nature's evolution—as such a symbol. On this plane of unfoldment, man sees God in the supersensuous attributes of himself rather than in the primitive forces of nature. To him the symbol of God has been a righteous, individual man—in Christianity, Jesus, the Christ. Individualism has been the logical outcome of a religion with such an individualistic symbolization. Hence, personal salvation, personal holiness, and a classification of men into saints and sinners, have been its characteristic features.

Now what has Collectivism to say to these things? Does she decree their continuance or their abolition? And what will there be in Collectivism to feed that hunger in human nature to which in past ages religion has ministered? What will be the real monumental structure for which past religions have been the scaffolding?

We may be assured that Collectivism will meet this need; that there will be religion in Collectivism—but it will be different from any religion of the past, and that in several respects.

To begin with, in Collectivism religion will not be some special and separate thing—apart from the world—which will be presented for man's consideration and acceptance. It will not say to a man: "These particular acts are religion, and these other acts are not." Rather, Collectivism itself will be its own religion. This has already been declared by col-

activists. Ferri, the Italian author of "Scientific Socialism," affirms that Socialists will naturally make Socialism their religion. And Mr. Debs, in his remarkable article in last November's Arena, beautifully and forcefully sets forth the fact that Socialism is a religion with Socialists. And I recall reading about certain pastors and priests in Canada who were discouraged in their religious work because their parishioners were making a Bible of Karl Marx's "Capital."

And as for the symbol of God which all religion demands, with the collectivist it will not consist in ceremonials, nor in hieroglyphic signs; nor will it be as with the ancient Greeks and Romans, the personifications of natural forces; nor will it be even like the Christianity of the past some special historical man—but the *Symbol of God for Collectivism will be the One, all-inclusive, Collective Man.* In a word, when society shall be so organized as to be in itself the actualization of the brotherhood which in history the Church has only symbolized and its members talked about, *SOCIETY ITSELF WILL BE THE SYMBOL OF GOD.*

Then, since Collectivism itself will be the religion of collectivists, and since the perfected collective man will be its symbol of God, we may be sure that its worship will not be a stretching after something not yet realizable in human consciousness. The Christianity of the past has postponed its awards to some distant future, to the realms of another world—to an after-death realization. But with the religion of Collectivism the awards are immediate and present. For here is the world we are living in, and now is the time of our sojourn in it, and in this place and at this time are the benefits of one's religion to be experienced.

Still another feature of the church of the past which the religion of Collectivism will change is its making its expressions something apart from the ordinary relations of life. Its rituals are conducted in buildings specially constructed for that purpose. It appoints certain days for its services, and certain separate and peculiar ceremonials for expressing its acknowledgment of God.

Not so the religion of Collectivism which will realize itself in the ordinary functions of life. In it the recognition of God will be in the very service which man will render to society—that is, to the social man. *That service will be man's act of worship.*

When the oneness of God and man shall be realized in Collectivism, man will possess in its very substance and reality the life he has been seeking in religion, and its representatives will be relegated to the collections of childhood's playthings outgrown. Instead of worshipping God by singing songs to His praise; instead of beseeching Him in verbal prayer to do this thing or that; instead of a ritual righteousness which often comports with a very practical unrighteousness, and instead of playing at brotherhood with a daily accredited list of orthodox saints, Collectivism will seek the organization of society on Divine lines here and now. It will not rest content until God and man are made one in a DIVINE-HUMAN SOCIETY ON EARTH.

For the individual can realize human nature in its fullness only through such a society.

VII. EACH AN INDIVIDUALIZATION OF THE WHOLE

In the interior consciousness of man the realizations of each are through the mutual sharing of the realizations of all.

It is as in an orchestra; every member contributes only his portion of the harmonic creation, yet each hears and enjoys the whole. In a truly formed society it may be but one artist who creates the masterpiece of beauty, but every one can be inspired by it. One man may invent the application of electrical power to transportation, but all can use the trolley car; one may discover how the voice may be transmitted through a copper wire, but all can have the telephone; and one may have the genius to perceive great principles, and set forth his thoughts in writing, but all can be enlightened by his wisdom on the printed page.

It is equally thus in man's experience of truth and love. Each CONTRIBUTES his special expression of life; but each one can freely PARTAKE of the whole. For from the merging of the interests of each in the interests of all, each one commands the whole.

Since in the ideal society every individual experiences in this way the life of all the others, each becomes an individualization of the whole; each IS the whole in a special and personal realization; and in very truth we may say that *THE INDIVIDUAL SELF OF EACH IS ENLARGED TO THE DIMENSIONS OF THE WHOLE.*

As the late Henry James puts it in "Society the Redeemed Form of Man":

"We cannot hope, then, to see God avouching Himself both inwardly and outwardly, both really and actually, both spiritually and naturally, true Man, and alone fit to bear the untarnished name of Man, until the human race becomes so fused within itself—that is, so constituted in felt or conscious unity with itself—as to form a perfect society, brotherhood, or fellowship of its particular and universal elements, each of its members spontaneously devoting himself to the welfare of all, and all the members in their turn freely espousing the welfare of each."

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The Earth Is the Lord's

A Striking Sermon Delivered by Rev. A. B. Francisco, Pastor of the Humboldt Park Swedenborgian Church, Chicago, to the Providence Presbyterian Church, Pittsburg, April 24, 1910—a C.S.F. Conference Sermon

Dear Brother Pastor and Brethren of the Congregation:

I am not here to address you as a Swedenborgian addressing Presbyterians, but as one Christian should another. My subject is The Gospel of Social Salvation. My text, The Bible. My end, The Coming of God's Kingdom on Earth.

Let it be understood that I do not intend to censure any person, or individual. I do not complain of the past—let bygones be bygones. What has passed into history has had the sanction of Providence. Today is the day of salvation. Now is the accepted time. If ye hear the voice of God to-day, harden not your hearts.

Two thousand years ago the Christian church had its rise. It found a world over-run by paganism; and by and through the ministry of the Christian church the world is what it is to-day. The church has spent these twenty centuries in preaching Individual Salvation, and it has done its work well. For everywhere we have an army of consecrated worshippers of every denomination and sect; men and women possessed of every virtue, of every moral principle, and of deep spirituality. Yet the world is not saved. The Lord's kingdom has not come. His will is not done on earth as it is in heaven—if so, God pity heaven. I read in your Sunday school paper, handed me this morning by one of the children as I came in, that Mr. Edison was once showing a friend of his through his experimental rooms and pointed out nine hundred and ninety-nine failures he had made in trying to perfect the storage battery. The friend exclaimed, in his amazement at the amount of material, labor and time expended, "What a waste!" "I do not count it so," Mr. Edison replied. "By these I now know nine hundred and ninety-nine things not to do, and thence the one thing needful to do." Shall we be as logical? We have about one thousand sects in Christendom, each and all of which have been trying to save the world and to bring God's kingdom to earth. Each and all have failed. Are we not yet convinced to try the one thing needful—Christian Socialism?

A Onesided Gospel

The church has preached only one side of the gospel—Individual Salvation. The Christian Socialist Fellowship has been raised up to ask it to cast its net on the other side, and to preach Social Salvation. In doing so, however, let me assure you that we do not propose to undo one Christian precept, nor to break one of the least commandments, nor to violate one jot or tittle of the law or the prophets—but on the other hand to fulfill them. Yes, let every precept of the law be lifted up, enlarged upon and expanded that we may be saved both soul and body.

I do not know how it is here in Pittsburg, but I do know that in Chicago, where we have as talented a ministry as there is on earth, as large and prosperous churches, as devout, pious, moral and spiritual a people as can be found anywhere in the world, yet we have cesspools of iniquity not to be duplicated in any pagan land. Hence Chicago is far from being The Holy City. The most damnable and diabolical forms of evil flourish under the very drippings of the sanctuary. Many of us see, or think we see, some of God's saints suffering judgments not their own; men and women who have lived long, devoted, moral and spiritual lives, suffering in both body and mind every form of misery, poverty, sickness and sorrow. This, we think, is not honoring to God, or becoming to His saints.

While on the other hand there are men and women enjoying every blessing, flourishing like a green-bay-tree and reveling in wealth and luxury, earned by other hands than their own; free from every care, and at the same time steeped in vice, moral leprosy and every iniquity chargeable to the devil; and none can say that they are suffering from the wrath of God. Our ministers are beginning to see that the gospel of individual salvation is becoming a burden grievous to be borne by God's saints. They dare not strike another lick with the whip of self-sacrifice, or take another crumb of bread from them for charity, or draw another drop of consecrated blood from their impoverished veins. God's saints have already been made to hold still and make themselves a prey to the self-seeking lovers of profit and gain, until all have become paupers, while the devil's servants have become rich. Not knowing the gospel of social salvation, our ministers have no gospel to preach. Hence the eloquent ones have turned their pulpits into lecture platforms, and the mediocres their churches into music halls, opera houses and vaudeville shows, and the poor have NOT the gospel preached unto them.

New Light on the Word

The Lord said to His disciples, "O fools and slow of heart to believe all that the prophets have spoken: and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. . . . And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? . . . Then opened He their understandings, that they might understand the Scriptures." So, likewise, I want to call your attention to a re-reading of the Scriptures, and if you will

begin with Moses and the prophets and the psalms and the gospels and the epistles and revelations, your heart will burn within you as there is revealed to you the hidden truth of a veritable Social Gospel, too long neglected, and if neglected much longer, I fear some future historian will be compelled to write:

"There once existed a great and powerful empire on the American continent. An empire of such astonishing mechanical and scientific perfection that, although quite populous, produced manifold more than it was able to consume. Like Athens, it was too religious, for the ruins of its sacred edifices almost cover the ground. Yet, its religion was visionary and impracticable, for its most devoted adherents were the first to suffer want, deprivation and starvation, while materialistic, anarchistic commercialism spread more rapidly, by patronizing the religious institutions in the way of endowments, and the despoilers were thus able to keep the common people at bay while they gathered to themselves the earth, including all the natural resources, machinery and capital, which finally fell into a few hands. And when the piteous, patient people, after being despoiled of all wealth, undertook to march empty-handed to petition their masters for work, they were mistaken for insurrectionists by the terrified capitalists who turned on their machine guns and destroyed the entire peasantry, and none were left but the starved and incompetent rich, who continued to struggle among themselves for the last loaf of bread until they destroyed each other."

Social Interdependence

To prevent such a catastrophe as this, we, the Christian Socialists, come preaching the gospel of Social Salvation. The Bible, as well as general history, is full of the death of empires and the consummation of churches. The Egyptian, Chaldean, Babylonian, Grecian and Roman empires have died for the want of a social gospel. The Adamic, Noetic, Abrahamic and Jewish churches perished for the want of a social gospel. The Bible speaks much of Individual Salvation and individual damnation, but it speaks a great deal more about social salvation and damnation. The great Noetic seed in the record of the organic destruction of society. The destruction of Sodom and Gomorrah, of Tyre and Sidon, was a society damnation. Great Nineveh was threatened with a social destruction, and was saved by a social repentance. Were there not more than six score thousand persons that could not discern between their right hand and their left hand? Surely these could not be held individually responsible for the sins of Nineveh? Yet they were involved in its destruction.

In all these instances, and a thousand more, the innocent and virtuous suffer with the evil and vicious. Why? Because man is not only an individual but he is also a component part of a greater man—Society. Society cannot suffer without involving the suffering of all its members, regardless of their individual quality. This fact is clearly set forth by the apostle Paul, wherein he says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body. . . . Now they are many members, yet one body. And the eye cannot say to the hand, I have no need of you. Nay, much more these members of the body, which seem to be more feeble, are necessary. And these members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. . . . That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it."

A Society Salvation Needed

The Lord effected a Society Salvation when he led the children of Israel out of Egypt. All Egypt suffered from the several plagues, blood, frogs, lice, flies, murrain, hail, locusts, darkness, and the death of every man's first born. Infancy suffered with age, the wise as well as the foolish, the righteous as well as the unrighteous. Neither was there any discrimination made in the deliverance of the Israelites. The Lord did not save them one by one, according to individual qualifications. He saved them as a whole. He did not command Moses to bring this man and that woman out of Egypt, but "My people Israel." Not the saints and leave the sinners; not innocent children and leave the guilty men, but every fragment of manhood, both good and bad, old and young, moral and immoral.

So it must needs be everywhere, under all circumstances, for Society is one. Every man is bound up with the society in which he is born. At the Lord's coming into the world, He made every effort to save the Jewish Church, but they were so immersed in the atmosphere of Pharisaism; so accented with the spirit of ritualism, that they were content to preach the gospel of tithing, anise, mint and cummin; and urging the lengthening of the garment and widening the phylactery, so cited at praising the collection of the Elders and the salvation of Pharisees, that they could not respond to His intensive cry:

"O Jerusalem, Jerusalem, Thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Why is it that this is so? Is it not because society has its collective sins to answer for as well as its individual ones? And does not society, as one man, harden its heart, stiffen its neck, close its eyes and make deaf its ears to a social gospel?

A Seared Social Conscience

Let us find the answer in our own land, the example of our own people. Up to a century before the great Civil War, scarcely a man could be found whose conscience prompted him to raise his voice to cry out against human slavery. On the other hand, it was considered, without question, to be a Divine institution. But the spirit of God flowed in and awakened a response here and there, until by-and-by, deep called unto deep at the noise of His water-spouts. The slaveholder was so immersed in the dismal atmosphere of his own evil that he mocked and chuckled at the delirium of a few fanatics. Society had so long flattered, cajoled and congratulated the slaveholder because of the enviable privilege which he enjoyed. He was honored as deacon in the church and as the representative of the people in their national councils. Prior to the war nearly all of our Presidents were from south of the Mason and Dixon line. The horrible false doctrine had become encysted in the public mind until it had "a conscience void of offense." The spirit of the institution had so baptized the ministers of the gospel that they, with unequalled zeal, preached for the gospel the justification of slavery and salvation for the masters. "I am a slaveholder," was the proudest exclamation of the South. Even the poor slaves were anointed with this dripping from the sanctuary—the Negroes of a large plantation refused to associate with those of a small plantation—calling them "poor man's niggers." The institution was supposed to be founded on the everlasting rock of God's Word, as they read from the surface of the text, "Servants, obey your masters." They did not dig deep within that Word, or they might have found they had built only on the sand of an Apostle's perverted opinion, for in the center of that Word it is said by the Lord Himself: "Call no man master on earth; for ye have one master, even Christ, and all ye are brethren." Thus they might have seen that the text is true, if they had rightly divided the Word of Truth. And that men, as servant should be obedient to the One Master—even the Lord Jesus Christ. But they did not. Hence when the storm came and the wind blew and the rain descended and beat upon that institution, it fell. And great was the fall thereof. The institution was sanctified by the church, legalized by the state and justified by all men; thus a society evil became encysted in the mind of a great people. Great bulwarks were built around it, and with a clear conscience saint and sinner sat within, walled about by prejudice.

Call to National Repentance

For a long season God restrained His wrath, finally He began to send His servant unto them saying: "Come let us reason together!" Laden with a gospel of social redemption these servants exhausted every passage of Scripture, every rational and kindly argument to convince and to convict the public mind of the social evil and to call to national repentance. The saints having exhausted their patience, the sinners came, the disorderly and anarchistic began to assault the institution in a disorderly and anarchistic manner. The John Browns began to steal the Bill Smith's Negroes. Underground railroads were built up everywhere for the purpose of assisting Negroes, believing that the end justified the means. But not so. God raised up another Abraham, and commissioned him to set the captives free and to break every yoke. In the meantime the saints and sinners joined in "the battle cry of freedom"; and on "the other hand saints and sinners joined hands to resist the battle to the gates. Two honorable saints, Robert E. Lee and Stonewall Jackson, made themselves conspicuous for their devotion, piety and conscientious efforts to resist the inevitable—they poured out their souls in prayer and "kept their powder dry." They mingled the blood of the Northern patriot with their sacrifice. They offered the profane with the holy upon their altars. This strange fire consumed both the sacrifice and the altar. Nevertheless the evil was carved out with the sword. O, the cost to the common country—the misery, suffering and woe to both saint and sinner, North and South; for as many carcasses of Northern patriots were left to whiten in the Southern suns as of the Southern rebels. As many widows and orphans mourned in the North as in the South. It was a society evil and society suffered regardless of individual holiness and sanctity.

It might have been more kindly done, and why was it not? You all know. The slaveholder would not have it so. He hardened his heart, closed his eyes and made deaf his ears to all entreaties. He would not "come and reason together." They ran against Providence, and the result you know.

A Modern Monster

To one who reads the signs of the present times everything points to the coming of a great judgment in this country, if not in all the world. A monster form has risen up in society claiming to be a MAN. A soulless, heartless body corporate, man-made, artificial. Yet it has usurped the functions of the natural corporation, or Greater Man (Society). And as a result public functions are performed by this hideous Monster. This body without a soul, this heartless thing eats and never has enough. The innocent members are ground to death to feed its greed. The earth, God's footstool, is occupied, owned and

controlled by this monster, while His own children are suspended twenty stories in air, supported by walls of stones and beams of iron. Children are born with their inalienable right stripped from them, their land is occupied by the monster. They must feed it with their toil, or die. O where is the Scripture, "The earth is the Lord's"? Trampled beneath the feet of Mammon worshippers. There has become encysted in the mind of both prince and pauper, the falsity, that man has a right to own, buy and sell God's earth. This fatal falsity is built, supposedly, on Scripture; it is sanctified by the church and legalized by the state. God has long withheld His wrath. He has sent His prophets, rising up early and sending them, only to have them stoned and imprisoned. His Tolstol, George, Debs and thousands of others have cried out day and night. The Single-taxers and the Socialists have blown the trumpet loud and long—verily, the sound has gone out to the ends of the earth. Its echoes are returning, while the priests of Mammon are bellowing like the bulls of Bashan, with tails up and heads down, pawing the dust in the people's eyes. Ministers stand in their pulpits as though anointed with the spirit of greed to preach the protection of monopoly and the salvation of the Capitalist. However, there has been raised up a new order of priests, called Social Reformers, who are the messengers of a veritable social gospel. And indeed, "the spirit of the Lord is upon them, because He hath anointed them to preach the gospel to the poor; He hath sent them to heal the broken-hearted, to preach deliverance to the captive, and to set at liberty them that are bruised."

This new gospel of Social Salvation calls for a new idea of justice, and a new idea of sanctity. Let us drag the text, "The earth is the Lord's" from its often repeated passages in God's Word and lay it down as the chief corner stone of God's kingdom on earth. Who, I pray, dare dispute it? How can any man be said to own one pint of dirt? Man is supremely a land animal. If God had intended him to live in the air He would have given him wings and clinging toes. If He had intended him to live in the water He would have given him gills and fins. But no, He gave him feet with broad soles and said, "Every place whereon the soles of your feet shall tread shall be yours." Yea, man was formed from the dust of the ground. The earth owns him, not he it. It is man's first inalienable right. It is one man's as much as it is another's. He must have it before he can take a step in the direction of "life, liberty and the pursuit of happiness." How dare we take the name of justice on our lips only to blaspheme it by denying men equal right to the earth? It is axiomatic and will not permit of argument. It can only be confirmed, I therefore confirm it with all my heart, mind and soul—THE EARTH IS THE LORD'S.

Common Property Necessary

Man may conjure up some argument in favor of human slavery. He may see the slave born to him in his father's house, and may live to see him die under his ownership—but not so of the earth. It was here before the man, or any of his ancestors. He can not inherit it. It will be here long after the man has returned to the dust from whence he was taken, and become a part of the soil he proposes to own. Yes, it should be illegal, as it is unscriptural to own it privately. It is blasphemy in the highest degree. What is sacred? What is sanctity? If I was called upon to point out the most sacred thing in all this world, I would not point to the rare and costly diamond. Nor to the reserved and disused holy of holies, but I would point to the most universal, the most common, the most useful, namely, the sun. Why so? Because, like its Creator, it is no respecter of person, place or thing. It shines on the good and evil alike. Cursed be the man who seeks to get a patent right to its exclusive use, or a title deed to its ownership. Cursed be the state that legalizes such a claim, and cursed be the church that would sanctify it. If we would concenter and collate all forms of diabolism that the wicked hearts of priests have invented and subscribed to the devil, and weave them into a blanket of sackcloth to spread over the sun, we would express the sum total of diabolism. Every man, woman and child on the whole earth, as well as on every planet, would be instantly turned into a human iceberg; all eyes would be extinguished as truly as though plucked out by the roots. Every form of vegetable and animal life would petrify into ice. Who would dare peddle sun-meters and charge for rays of light by the yard, or sell them three for a quarter? What sacrilege! What blasphemy!

If the sun is our father, the earth is our mother. Do not we say "mother earth"? Well, if the sun is sacred, is not the earth second in sanctity? If heaven is God's throne, the earth is His footstool. And is not the earth as sacred to Him as the sun? The sun would be without base, or reaction without the earth. The sun is out of our reach, thank God! The earth is the most sacred thing we touch, this is because, in its very nature, it is common to all. All have its substance infused into their form. All need to rest the sole of the foot upon its hallowed face. All need it equally and alike. For heaven's sake, let all use it and none own it. Free sunshine, free air, free water and free land, and cursed be he who claims a private monopoly, and cursed be the people who suffer it! Ah, are we not cursed indeed? Cannot we trace all our miseries to this one act of blasphemy? O, the eternal righteousness of God's laws and the manifest wrongness of man's laws! For my part, I would as soon think of digging up the dead body of any mother and peddle out her bones, muscles and nerves as to make merchandise of mother earth. The idea is abominable of hawking around corner lots as so much junk. How often do we see corner lots on the bargain counter. "These

beautiful corner lots for sale at a bargain," is a sign we see in every city in the world. "Age, thou art shamed."

The Land for All

You who sit before me would cringe at the thought of going to darkest Africa and roping in one of the dusky inhabitants and dragging him, bucked and gagged and tied hog-tight, back to your plantation to claim him as your property and demand that he work and toil and give you the product of his labor. Yes, you would just as soon think of breaking through the pearly gates of the New Jerusalem and dragging down one of the angels. Why? Because you now see no difference. The angel is an angel actually and the African is one potentially—the difference is only one of time. I see the time near at hand when a future generation will likewise esteem it blasphemy of blasphemy to barter, sell and trade in land. They will esteem it no greater crime to offer corner lots for sale in heaven than on earth. They would as soon dig up the streets of the Holy City and coin them into dollars as to peddle out the land. For to them it will be as illegal and profane as it is unscriptural, for they shall esteem, indeed, the eternal truth, "The earth is the Lord's." Some one said a long time ago:

"We hang the thief who steals the goose from off the common;

But turn the greater villain loose, who steals the common from the goose."

The church once sold the indulgence to steal geese. She might have sanctified the stealing of every goose hatched upon the face of the earth to this day, she would not have committed a crime comparable in the least degree to the one of sanctifying the private ownership to land. If the public ownership of land is the chief corner stone in this kingdom of God's on earth, the next stone is the public ownership of the natural resources. Thus one by one the stones are to be laid in this temple of justice and equality and God's kingdom built up as every living stone is fitly joined together in a building not made with hands, eternal as in heaven. The inhabitants of God's earth having had their inalienable rights restored to them, there will arise an industrial democracy, a co-operative commonwealth WHEREIN THE VOICE OF THE PEOPLE WILL BE THE VOICE OF GOD, and

His kingdom will have come and His will be done on earth as it is in heaven.

Remember, brethren, that "Judgment must first begin at the house of God." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless," and "according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Amen.

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We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

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Weak men have wishes, strong men have purposes.—Bishop Berry.

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"The night has a thousand eyes,
The day but one;
Yet the light of the whole earth dies
With the dying sun.

"The mind has a thousand eyes,
The heart but one;
Yet the light of the whole life dies
When love is done."

Notice

All the subscriptions to our present semi-monthly CHRISTIAN SOCIALIST which run beyond the year 1910 will be prorated equitably on the list of the weekly. For instance, a subscription for the semi-monthly running six months after January 1, will be filled with a three months' sub for the weekly, etc. Therefore, for the present, press the battle for yearly subs at 50 cents just the same. We must depend upon you loyal workers to roll up a list of many thousands of subs between now and January 1.

By the generosity of a friend this issue goes to all the ministers and leading laymen of the New Church (Swedenborgian). It is worthy to be read by all Christians. Get a bundle.

Local Socialist Papers

One of the most hopeful phases of the American Socialist movement is the establishment of a large number of local Socialist papers. Another has just reached our desk, The People's Friend, of Rogers, Ark., a five column, 8-page, country weekly, with "patent insides" and the usual amount of local gossip, comment and advertising—just the kind of a little paper that thousands of towns in America feel they must have (or thousands of local printers feel the towns must have!) And along with the rest of the neighborhood medley appear news of the Socialist movement and a few Socialist editorials. It is all so frank, so natural, so easy, that one wonders why some enterprising Socialist printer—and his name is legion—does not start a similar paper in every county in the nation.

In addition to the local items and the genius of the editor, these local papers would have the whole periodic literature of Socialism to quote from. Meanwhile the local advertising and job work would help keep the plant going. There is no fortune in it, but there is a good job and real usefulness for a wide-awake Socialist printer who has (not too much!) editorial ability and the knack of hustling for advertisements and news items.

Perhaps the best paper of this kind that comes to our table is the Dexter (Kans.) Dispatch. It is neatly printed, full of excellent local news items and reveals general good management. Possibly, however, its zealous editor spreads Socialism on a little too thick for a local paper of general circulation. The sauce is strong enough for a smaller amount to serve for seasoning each week when tastefully used.

The rare and tempting opportunity of stuffing a little of the real "brain food" with genuine "ginger" in it down the throats of a people for the time dependent upon a Socialist paper for

local news must not be abused, or the opportunity, like Othello's occupation, will be gone and a rival paper backed by capitalists will make all sorts of trouble for the local Socialist publisher.

Mr. M. M. Mangasarian, lecturer for the Independent Religious Society, at Chicago, says:

"If Jesus was the author of a perfect or even the highest ideals the world have ever entertained, He was and must remain the Saviour par excellence of the world. Whether He was man or God is a trifling question. If his ethical teaching is practically without a flaw, I would gladly call Him God, and more, if such a thing were possible. His walking on the water or His raising the dead, or His flying through the air, would not in the least embarrass me. I could accept them all—if He rose morally head and shoulders above every other mortal or immortal our world has ever produced."

If Mr. Mangasarian really means this and will carefully review the teachings of Jesus we may reasonably expect that he will soon start a Christian revival among his unbelieving followers; for his charges that Christ's was "the morality of a sect" that "a world salvation was utterly foreign to His sympathies," and that He "looked upon the world as a traveler would upon a tavern—to be quickly abandoned" are easily refuted by the words of the Gospel. The story of the "Good Samaritan," the commission to "Go into all the world" and preach the Gospel, disciplining all nations, and other similar words, prove that Christ's morality was "universal." Mr. Mangasarian affects an ignorance of the original language in this connection which he would deny in other discussions; for he surely knows that Christ's prophecy of the end of the "age," of the "cosmos," referred to the closing of a dispensation, an epoch of human history and development, to a complete religious and social revolution—not to the cessation of the human race on earth by the destruction of the world.

The test of Christianity lies in the moral and spiritual teachings of Jesus and their power to transform souls and lives. If one obeys His will, he shall "know the doctrine." "Let not your faith stand in the wisdom of men, but in the power of God," which is manifest through Christ. This completes the demonstration. And the price is entire consecration to His righteous will.

What Will You Do?

BY J. R. RUTHERFORD, POMONA, CALIFORNIA.

The war is on. Milwaukee is taken and the Socialists are marching to capture America. A large force is now in New York, recruiting is going on in Canada and Mexico is ripe for revolution. A battle is on in Chicago, Pittsburgh is besieged and Philadelphia is in an uproar.

What are you going to do?

Gird on your armor, take the sword of the spirit and the breastplate of righteousness and join the army of General Debs, who is leading the forces of justice and righteousness to victory over the forces of Mammon, which are now in possession of God's earth. We want your help to dethrone Mammon. We can do it with our votes and thus set up God's kingdom on earth.

A Good Start; Others Should Do Likewise

A few young men of Willoughby, O., each feeling it his duty to do something to spread the message of Socialism, met at the home of one of them and decided to give a first class lecture in the college hall. They secured Rev. Garfield Morgan, a very interesting speaker, who gave an excellent address on Social Economics. Comrade Morgan, though young in the ministry, is pushing the cause of Socialism wherever he goes.

This was the first Socialist meeting ever held in the village and it caused general surprise that about sixty people paid an admission fee of 15c each to hear the lecture. There will be similar meetings in future.—E. G. Beebower.

"The man who robs a private purse is pitilessly sent to jail. The great thief who robs the public purse is often pitied and set at liberty."—The New World.

The Benefits of Walking

One of the strongest points of walking as an exercise is that it keeps the body in splendid condition to meet any unusual stress or strain which it may be called upon to withstand. Then, too, walking seems to effect a general tuning up of the entire system, which enables the athlete or gymnast to perform his favorite feats of strength, even when circumstances are such as to make it impossible for him to keep in constant practice.—From December Physical Culture.

It's Coming

Yes, the WEEKLY CHRISTIAN SOCIALIST is coming. The comrades everywhere are rejoicing over the great prospect. To more than double its efficiency by its more than doubled visits and increased usefulness at a less proportionate price, is bound to make the CHRISTIAN SOCIALIST one of the most valuable Socialist propagandist papers.

Comrades everywhere are realizing the great value of the Christian Socialist in converting preacher and laymen to the real social gospel, practical religion. They realize the joy and privilege as well as the Christian obligation in sharing the work of establishing God's Kingdom on earth as in heaven, and they are beginning to work as never before. Subscriptions are coming in, stock is being taken, monthly pledges and contributions are growing, a very substantial annuity (loan for life) has been received. All of which is very encouraging and very necessary, for, it must be remembered, that not only is this paper a non-profit making proposition, every dollar over and above expenses, according to our by-laws, going into propaganda work, but it has never yet even paid expenses, sharing the same difficulties with all other Socialist papers, depending upon the financial help of the self-sacrificing comrades at large, and the personal outside work of its editor.

But, while we shall, therefore, need these various helps in the future as in the past to meet the greatly increasing cost of the weekly Christian Socialist, we shall need them more abundantly. WE WANT TO MAKE THIS WEEKLY PAPER THE GREATEST POWER FOR GOD AND HUMANITY IN THE WORLD. WE BELIEVE WE HAVE THE PLANS TO DO THIS. However, this means more help for our present efficient and already overworked editorial and office force. We will have to have an assistant editor, a live business manager, and means to secure the best material for the paper as well as to vigorously push the circulation to meet the magnificent opportunities before the Christian Socialists.

The most important work, therefore, both for the paper's own financial life and for its greatest usefulness as a propagandist for Socialism is to increase its subscription list. TO MAKE THE WEEKLY CHRISTIAN SOCIALIST A GENUINE SUCCESS, THE SUBSCRIPTION LIST SHOULD BE DOUBLED AT ONCE. This would add both strength and power, and we can do it with but very little effort.

The surest and simplest plan to put the Weekly on an assured financial basis is to carry out the suggestion of Comrade W. G. Sprague, with this additional feature:

1. LET EVERY SUBSCRIBER TO THE CHRISTIAN SOCIALIST IMMEDIATELY RENEW HIS SUBSCRIPTION FOR THIS YEAR AND THE NEXT, THE FIRST YEAR OF THE WEEKLY, BY SENDING IN \$1.25.

2. LET EVERY SUBSCRIBER TO THE CHRISTIAN SOCIALIST SECURE AT LEAST ONE NEW SUBSCRIBER to the paper at this same rate, either by solicitation, or by paying for a subscription for his neighbor, friend, or pastor, or any one else.

THIS PLAN IS SIMPLE, POSSIBLE, AND PRACTICABLE, and would put into the treasury, immediately, over \$25,000 for THE GREATEST MISSIONARY MOVEMENT IN THE WORLD for the establishment of God's Kingdom in our day. Is there one real Christian and Socialist who is not willing to do this much to hasten the day when all injustice, wrong, oppression, and crime due to the present immoral social system shall be wiped out through Christian Socialism? WE CAN DO IT. Will we show our zeal for real Christianity by carrying out this simple task and DO IT NOW?

Let not one wait on the other. This must be spontaneous and united to be the success the Cause needs and should inspire. WE DO NOT BELIEVE A GREATER WORK FOR SOCIALISM CAN BE DONE AT SO LITTLE COST AS THE DOUBLING OF THE CHRISTIAN SOCIALIST SUBSCRIPTION LIST.

Comrades, will you do it? Whatever you do, do quickly!—Harvey P. Moyer, President of the Co-operative Printing Co.

Wish Bone or Back Bone?

If you know any ministers who have "a Wishbone in place of Backbone," as Comrade Warner says of some, "wishing to please the official board and hold their job" rather than having the character and courage to preach the truth that shall make men free, send them a six-months' sub to the CHRISTIAN SOCIALIST. You may have TWENTY SUBS TO JAN. 1 FOR \$3.00. This is dirt cheap. YOU ought to seize this offer now. BOMBARD THE PREACHERS AND ALL OTHER RELIGIOUS PEOPLE WITH THE CHRISTIAN SOCIALIST.

The Mills of Mammon

J. H. Brower's thrilling novel, "The Mills of Mammon," so interesting, so sad, so terrible, may be obtained of the CHRISTIAN SOCIALIST for \$1.10. It is a regular \$1.50 book. You may have "The Mills of Mammon" and a 50-cent CHRISTIAN SOCIALIST sub both for \$1.40, or "The Mills of Mammon" as a premium with six 50-cent CHRISTIAN SOCIALIST subs. Get busy.

The Christian Socialist FELLOWSHIP

General Secretary
REV. W. A. WARD, 5623 Drexel Ave., Chicago

General Treasurer
HARVEY P. MOYER, 5408 Drexel Ave., Chicago

General Executive Committee
of Twenty-five Members

General Secretary's Address

The General Secretary may be addressed at the following points: Columbia Hotel, Harrisburg, Pa., June 15; Seventh Avenue Hotel, Pittsburg, Pa., June 16 to 18; Arlington Hotel, Oil City, Pa., June 19 to 21; Gen. Del., Montpelier, Ind., June 24; St. Louis, 212 South 4th street, June 30.

Los Angeles Fellowship

At the business meeting of the Los Angeles (Cal.) Christian Socialist Fellowship, held on June 2, the election of officers took place. There were present six dues-paying members and two visitors. It was decided to elect a chairman for each meeting rather than to elect a chairman for the year. Miss Eva Rugg was elected Secretary-Treasurer. It was decided to begin public meetings in the fall, opening with an address by Stitt Wilson, or some other able speaker. Communications from the General Secretary and others were read and discussed and songs from Wilson's leaflet were sung.—Eva E. Rugg, 1234 S. Olive St.

A Phenomenal Meeting

Glassboro, N. J., June 7, 1910.

To THE CHRISTIAN SOCIALIST, Chicago, Ill.:

Dear Comrades—I feel that after the good work done here in this city by the Rev. Wm. A. Ward something should be said in his behalf. He came to our city in March and gave one of his lectures. The church was well filled and some came there to criticize Comrade Ward and to see a Socialist preacher with horns and a spiked tail; but instead of seeing a man of this type they found a man of God filled full of the Social Message of Jesus, and none could find a word of fault.

The people were so eager to hear him again that we arranged to have him come to our town again, and this time he stayed for four services. On Sunday morning Comrade Ward was fine and his many hearers were well pleased with his explanation of the Gospel. On Sunday evening, long before the time for the doors to open, crowds came, and the church was not long in filling. Extra chairs had to be arranged for, and by the time the City Band and the G. A. R. in a body came to the church, the gallery, aisles and all available space was taken up. The band opened the service by playing sacred music. Almost as many people were turned away from the church as were able to get in, and the local Socialists were all excited at the large turnout. Comrade Ward took in the situation at a glance, and to say he made good would only be putting it mildly. For nearly two hours he explained the truth and held the audience spell-bound. A request was made that there be no clapping of hands, but to say Amen and AMEN was heard often and loud. If the audience had been allowed to give vent to their feelings they would have carried the church away.

And while God blessed us with all of this, one poor, narrow-minded church member of a near-by church gave vent to his Christlike (?) spirit and said he would like to have a bomb to place under the Reformed church. Just think, this came from a follower of the meek and lowly Nazarene, and yet he calls the Socialists "anarchists."

From all points of view this meeting was a grand success. On Monday and Tuesday evenings the services were a success also, and the Rev. Ward was well able to handle the Word in a pleasing manner, and no one went away dissatisfied.

Comrade Ward has brushed the cobwebs from the minds of the people in this town and has done more for Socialism than all the other lecturers put together. Would to God that there were more preachers who would preach the Word as it is and what it means and not preach for a mere job. We have such ministers here who have a Wish Bone instead of a Back Bone, wishing to please the Board for a job. What will Jesus do when the final day comes? As for me, I will take my bumps here and try to hear the "Well done" later. My prayer is that God may raise up more Wards. Wm. Warner.

The International Y. M. C. A. Training School Hears Christian Socialism.

Dr. Walter Rauschenbusch of the Rochester Theological Seminary has rendered an important service to the cause of Christian Socialism in presenting the social message to the students and alumni of the great Y. M. C. A. school at Springfield, Mass. From this school young men go all over the world to become the leaders of young men. It is very important that they should understand the society in which they are to work, the social message of the Bible they are to teach, and the new order, the Kingdom of God, which they should help to bring. No one is better fitted to instruct and inspire them than Dr. Rauschenbusch. In his clear-cut sentences and matchless style, and with the power of a prophet, he has given them a vision which they cannot forget

and an understanding of Socialism which will make it impossible for them to commit the blunder of opposing the evolution from capitalism to the co-operative commonwealth which will make possible the realization of the Kingdom.

Some time ago he delivered a course of lectures on this subject at this school and recently at the anniversary of the institution he delivered a great address on "The Social Transition." That readers may know that the straight Socialist message has been delivered at this school the following thoughts are taken from the address.

The speaker said we are now in the process of passing from one era of social development to another. He supposed only a few of his audience were out-and-out Socialists. Perhaps more were near-Socialists. Probably we would nearly all assent to the proposition that for some time we must move in the direction of Socialism and must incorporate many features of collectivism in our organization. The coming of a co-operative industrial order is so probable to any thoughtful mind that we can well afford to take a calm, philosophical survey of the best way of getting across the ditch with the least mud on our clothes.

He analyzed the influences now working to create the social transition forces we can presumably rely on to transform our capitalistic organization into a co-operative commonwealth. By all odds the most important factor is the development of capitalistic industry, according to its own inherent forces. It brings the conception of a single, harmonious organization within the limits of the average imagination. Men are educated by concrete organization and experiences, rather than by abstract ideas, and millions of our people are now schooled in running complex organizations harmoniously. Thus capitalism is itself eliminating competition, increasing the areas of co-operation and perfecting the machinery for a national system of production.

We have witnessed a great extension of state interference and supervision. The railways especially have been reminded that they are first of all public servants. But every time the social purposes are made superior to private profit there is an approximation to the socialization of the instruments of production. The same tendency comes out in the movement for the conservation of our natural resources. It is really an effort to protect or reclaim the national property from the greed of capitalism. The powers of government for the protection of public health and safety will lead to large extensions of state functions. We are fully committed to the policy of state interference. Beyond that lies the policy of government ownership.

Another symptom of growing collectivism is this, that the profits of private capitalism are being appropriated for public uses after they are made. The disposition to take their profits away from the rich is largely based on the growing sense that their riches are social in their origin.

It is inconceivable that an unorganized, undisciplined, selfish and spiritless working class should win for itself such a position in the evolution of society as Socialism demands for it. Their organizations are of incalculable importance in the moral and intellectual training of the new industrial working class. If they are often turbulent, factious and swept away by evil counsellors, they are only sharing the experience of all social organizations and classes in their earlier stages. The religious motive is not the whole thing, but it is a great big part of the thing. The moral judgment of our people is already on the side of co-operation and every approximation of it is hailed with interest and pride.

Of course the lecture made the Socialistic program clearer than this synopsis. Any man familiar with the philosophy and the practical program of the Socialist movement could recognize a full-fledged Socialist in the speaker and the entire program of the movement in the social development outlined.—W. A. W.

A Great Investment

Dear Comrades—You have all learned through the CHRISTIAN SOCIALIST that our last National Convention of the Christian Socialist Fellowship, held recently at Pittsburg, was a splendid success. The good work done by our organization during the past year, in spite of the difficulties we had to overcome, was very encouraging and promised much for the future. All present felt that the prospects for a united, effective Christian Socialist Fellowship were brighter than ever. Not one but realized more than ever the magnitude of the work before us, and, above all, the great opportunity for our organization in the rapidly opening churches everywhere to the Christian Socialist message. Hence plans were laid at this convention for still more aggressive work and the old officers were re-elected with instructions to carry out these plans.

And right here looms up our greatest problem, which he must not only face, but must meet, if we wish to meet our opportunities and carry out our Christian obligations. The old question is still before us—"How shall they hear without a preacher; and how shall they preach except they are sent?"

Our General Secretary, Comrade Rev. William A. Ward, has shown himself admirably fitted for this great work of organizing the Christian forces for Socialism. He has kept in the field against the greatest odds and has done remarkably good work in spite of the fact that he has had to do special outside work frequently to keep soul and body together and provide bread and butter for his family. However, in doing this, his work has been greatly hampered, and he was compelled to sacrifice much needed office work and

greatly overwork himself in trying to do two men's work. As a result he has not been able to meet all the numerous calls from Christian Churches and Christian organizations everywhere, nor to do the great work of organization, or carry out his many plans for extending the work through a competent lecture staff already organized and ready for efficient service.

Comrades, do we really believe in Christian Socialism? Do we fully realize that our movement is going to usher in the Kingdom of God on earth? Do we appreciate that ours is the greatest Christian Missionary movement in the world? Can we, dare we, face the wonderful fact, the great responsibility that the Christian people of the world have the power in their hands to bring in this Kingdom in our day, ending all the injustice, crime, wickedness, oppression, and suffering due to this diabolical competitive social system in so short a time, and not do all we possibly can to rouse the Christian world to their great responsibility and duty in this direction?

If we are real Christians and real Socialists, we must support this great movement and show our faith by our works. We must keep some people in the field who can give their entire and undivided time to this work. And we, who are earning money, must furnish the necessary support; for the laborer is worthy of his hire. Nor need we hesitate as to the amount. The more money we can raise, the more speakers our Secretary can put in the field, and the sooner will the Kingdom come and God's will be done, on earth as in Heaven, and not one dollar will be wasted.

THE FIRST THING NEEDFUL IS A SPECIAL EMERGENCY FUND TO HELP THE GENERAL SECRETARY IN HIS SPECIAL WORK THIS SUMMER—ESTABLISHING NEW HEADQUARTERS AND PREPARING PLANS FOR FALL WORK.

THE SECOND IS TO ARRANGE FOR AN ASSURED REGULAR SALARY FOR THE GENERAL SECRETARY AND AN OFFICE ASSISTANT, so that the details of the office may be properly attended to without interfering with the General Secretary's larger work. The office needs every cent of \$200.00 per month to carry on this work properly. Less than this means lack of the efficiency which our great cause demands, and which Christian Socialists, even the 700 and over regular and associate members, can and ought to command. What we need is an awakened conscience to our responsibility and a systematic business-like method.

To meet both the present emergency needs and to establish a permanent sustaining fund for carrying on the propaganda work of the Christian Socialist Fellowship, as General Treasurer, I want to make the following suggestions:

1. LET EACH AND EVERY MEMBER OF THE FELLOWSHIP WHO MAY BE IN ARREARS IMMEDIATELY SEND IN THEIR REGULAR DUES, A YEAR IN ADVANCE (\$1.50) WHERE POSSIBLE, to the local secretary of their branch, or, if a member at large, to the General Secretary, and keep up all dues promptly thereafter.

2. LET EVERY REGULAR AND ASSOCIATE MEMBER OF THE FELLOWSHIP, AS FAR AS POSSIBLE, CONTRIBUTE AT ONCE \$1.00 EACH TOWARDS AN IMMEDIATE EMERGENCY FUND, this to apply on the first month's amount where regular monthly pledges are made.

3. LET AS MANY AS POSSIBLE OF THE REGULAR AND ASSOCIATE MEMBERS PLEDGE A CONTRIBUTION OF AT LEAST ONE DOLLAR (\$1.00) PER MONTH FOR ONE YEAR FROM DATE TOWARDS A WORKING OR SUSTAINING FUND, and as many as possible pledge \$2.00 or more per month.

Surely, as Christian people, we ought not to hesitate to do this much for Christian Socialism. We sometimes boast that under the Christian dispensation we are not called to give our tenth. It is true that we are not necessarily limited to one tenth of our income for the Lord's service, but I do not believe any true Christian can justify his conscience or satisfy the Lord by giving less than one tithe to build up the Kingdom of God on earth. And if we should give the tenth of our income to the work of Christian Socialism in some form or other, or even one half of this amount, and if we should give to the Fellowship work proper not less than one fifth of this, or, as a minimum, at least one tenth of this amount, one per cent of our income, as our late general conference suggested, what a wonderful work for God and man we could accomplish!

Comrades, Brethren, dare we do less than this and let this great cause and the men we have appointed to carry on God's work for us suffer through our default or neglect? How shall we escape if we neglect so great a salvation? Shall we not arouse ourselves and our friends and neighbors to a mighty effort to carry out our Father's business in an earnest, systematic, and business-like way?

Remember, one dollar per month is less than 25c per week; yet five hundred of such subscriptions would mightily hasten the coming of God's Kingdom.

We are glad to say we have already received quite a few two and one dollar monthly pledges. Send all special contributions to the undersigned Harvey P. Moyer, Gen. Treas., 5408 Drexel Ave., Chicago, Ill.

NOTES AND COMMENTS

BY GEORGE H. STROBELL,
5 Lincoln Park, Newark, N. J.

The annual congress of the Swedish unions has just been held and Chairman Lindquist, Secretary Thorberg and Treasurer Soederborg were re-elected without a dissenting vote. Not only was absolute confidence voted in the officers, but the congress voted by an overwhelming majority to increase the defense fund of the central organization from \$37,500 to \$250,000. Moreover, it was voted to form an offensive and defensive alliance with the national organizations of other Scandinavian countries. The congress reaffirmed the oneness of the industrial and political movements of labor in Sweden and it is generally agreed that in the coming national election the lines of battle will be as sharply drawn as they were in the great lockout. The various unions are rapidly recovering their financial strength, while numerically they are stronger to-day than when the lockout was precipitated. Before the present year is out it is predicted the Swedish labor movement will probably be the most powerful in the world.

There has been formed in Scotland a "Catholic Socialist Society," which counts among its members many priests who have subscribed to all the principles of the party. The society is turning out a large amount of literature and holding meetings of Catholic workers to explain some of the misconceptions relating to Socialism.

Unions at Tacoma, Wash., have voted to take political action. The lines of battle have not yet been arranged. The unions at Peoria, Ill., have made a similar move. They are acting along Socialistic lines. The same matter is being discussed in a number of other places.

Socialists at Work

One stock objection of the impossibilists, to municipal ownership is that when the city owns the street railways and reduces fares this will not help the working class, because the real estate owners in the suburbs will put up rents just in proportion as street car fares are lowered, and thus the workingman who avails themselves of the lesser fares to move out of the city will find themselves no better off than before the city took over the street railways.

The Milwaukee Socialist administration has considered this objection, which really has some weight. And the Milwaukee Socialists have a plan for getting around it.

This plan was devised by Comrade Whitnall, member of the Park Commission, and now City Treasurer of Milwaukee.

His idea is for the city to purchase, under condemnation proceedings, land for parkways leading out from the civic center of the city. These parkways will be broad enough for the street car line to run through them and leave room on each side for trees and grass plots. The plotting of all the land will be carefully done, and room will be left for parks and breathing spaces. In fact, each street will be a sort of park, as its name indicates. The entire tract around the parkways will be made a beauty spot as well as airy and sanitary.

The entire cost of the first initiatory purchase will be not more than \$3,000,000. But the region around the parkways will so soon appreciate in value that the city will soon get good returns from the sale of this valuable residential district.

Now here is where the workingmen are coming in. From the sale of these fine residences the city will acquire funds for the purchase of three other large tracts in different parts of the city. These other tracts the city will not sell, but will plot them for model dwellings. These model homes will be surrounded by little yards, and will be made sanitary and attractive in every respect. They will then be rented at cost to the people. And thus the question of the slums and the question of rents will be satisfactorily solved.

These homes in fact will be so plotted and the district around them so laid out that the renters from the city will live in one vast park.

The plan includes the retention by the city of a large part of its river shores. These will be beautified and places for bathing and other amusements will be arranged. Here also the problem of sewage will be solved and the river kept clean and pure.

Another part of the plan is a three thousand acre apple orchard. This will also be kept in the ownership of the city. Fruit will be sold at cost.

In short, the aim of the whole project is to secure sanitary and pleasant surroundings for the working people. And this is in direct line with the aims of Socialism.

The best of it is that here is something which the Social-Democrats can do without waiting for home rule. The city under the present laws has full power to buy and sell and own land. So the thing is right in our hands.

It is one of the few big things that the Socialists of Milwaukee can accomplish without asking leave from the legislature. And its results will be far-reaching. It will be the greatest achievement of municipal Socialism which has ever yet been attempted in America.

Even one of the big capitalist papers of Chicago recently said: "It is rather strange that so many American cities had to wait for a Socialist victory in Milwaukee for the suggestion from an official source that when the public spends money on city improvements the increased value resulting from such improvements should belong to the public and not to political bosses."

But the truth is that this is not strange at all. It is the most natural thing in the world that a Socialist administration should begin with safeguarding the homes of the working class.

And here we come to another answer to the objection that "Socialism would break up the home."

A Harmful Deficit. The Social-Democrats are, however, facing one great difficulty. The last administration—the administration of the crooked Rose Democrats—devised a fine trick for crippling the Socialist administration. So they left behind them a deficit of \$219,000, which nobody knew anything about until the Social-Democrats got into office and reckoned up the accounts. This places the new administration at a grave disadvantage. But the Socialists will find some way out of the difficulty.

By the way, just to show the competency of the Socialist officials, we will note that our new City Attorney has won practically every case for the city since he entered on his office. He is now engaged in drawing up seven ordinances for the regulation of the Milwaukee street railway system, which is one of the worst in the country.

Mayor Seidel has nominated an expert, Dr. Rucker, as health commissioner of Milwaukee. This is the man who successfully fought the yellow fever in New Orleans and the bubonic plague in San Francisco. He it was who discovered that squirrels (as well as rats) are carriers of this plague. His choice for Milwaukee's health officer is a very wise one and shows that Socialists know how to avail themselves of the best scientific material. Dr. Rucker is now engaged on a study of the housing and factory conditions in Milwaukee. He will give the condition of the working people his most serious consideration.—E. H. Thomas, State Secretary.

Books to Read—Order of the Christain Socialist

BISHOP SPALDING ON SOCIALISM, a strong, scientific and religious essay, worthy of the attention of every thoughtful person. The Right Reverend F. S. Spalding, of Salt Lake City, Protestant Episcopal bishop of Utah, is a real revolutionist, and every Socialist should diligently circulate this striking leaflet. 10c per dozen, 60c per hundred, \$4 per thousand.

PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. 3 copies 5c, 12 for 10c, 50 for 30c, 100 for 50c.

THE TEACHINGS OF SOCIALISM. The excellent paper by Rev. Wm. A. Prosser, recently printed in the CHRISTIAN SOCIALIST. Unsurpassed. Four large pages. 2 copies 5c, 10 for 10c, 50 for 45c, 100 for 75c, 1,000 for \$5.00.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Seal of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." 30 pages. 5c each, twelve for 50c, \$3.00 per hundred.

WHAT THE CHRISTIAN SOCIALISTS STAND FOR. By Rufus W. Weeks. Shows relation of the Christian Socialists to God, to Christ, to the Church and to humanity. 10c per dozen, 60c per hundred, \$4.00 per thousand.

A CHRISTIAN VIEW OF SOCIALISM. By George H. Strobell. 30 pages. One of the clearest and best booklets ever produced on the subject of Christianity and Socialism. Shows that the Socialist doctrine of "economic determinism" is but another name for the "determinate counsel and foreknowledge of God." 5c each, 50c per dozen.

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WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. 10c.

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vincing that many declare it is the most useful Socialist book for the price. Paper, 35c. Cloth, \$1.00. "Modern Socialism," by the same author, 25c.

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Stopped Just in Time

Little Bob's father was fond of telling bear stories to his little boys. One evening he was telling a thrilling one about a bear chasing a little girl, and how "he crept nearer and nearer and nearer." At this point Bob caught his father's arm, and, with the big tears falling down his cheeks, he cried, "Oh, father, don't tell any more. He might catch her!"—The Delineator.

The trouble with easy-going people is that they make it hard going for others.—Bishop Berry.

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